Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortabes, men have evigt Liv.

HYRDEN

Jeg er den gode hyrde. Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

11te aargang. Winnipeg, Manitoba, September 1935 Nr. 9

14de Søndag efter Trefoldighet.

a v

Pastor C. L. Dalseide.

Tekst: Luk. 17, 11—19. De 10 Spedalske.

TÆNK — OG TAK!

Paa min vandring igjennem livet har jeg truffet endel mennesker, som jeg aldrig kommer til at glemme—Iblandt dem er nogle som hadde kommet sig langt frem til ansette og betydelige stillinger, andre av dem, var kun dagligdagse folk, som vi kalder dem, der ved sit liv og vandel gjorde et saadant indtryk paa mig at jeg aldrig vil glemme dem.

La mig nævne nogle faa. — Da jeg som ung prest kom ut paa vor indremissions mark i Vestre S. Dak. mødte jeg en ældre kone, som kom og graat saa taarene randt nedover hendes kinder—Jeg maatte spørre: "Nei-men hvorfor graater du Mor—er det noget som er hændt?" "Aa nei-aa Nei"-kom svaret, idet hun fremdeles graat - "At vi skulde faa opleve noget slikt herute." Hun mente det at gudstjeneste slik som de-eller vi hadde havt det den dag. — Siden den dag har ofte denne kone kommet frem for min tanke. Naar det stundom har været tungt og vondt i gjerningen. — Som en lysets engel staar hun foran mig med hjertet fuldt av tak og lov til Gud for ord og sakrament. — Gud gi vi hadde mange saadane taknemmelige kristne—da skulde det være velsignet og være en ordets forkynder. —

En anden saadan taknemelig kristen møste jeg i Iowa i min prestetid der—Det var gamle Matre—En rigtig kjempekar—men nu var han blit gammel og graa, som gamle Simon. Han var næsten paa hvert eneste møte vi hadde og næsten det samme naar og hvor vi mødte ham saa lød det fra hans mund: "Aa Nei hvor velsignet." — Disse faa ord fra den gamle mands mund har ofte siden den tid ringet for mine øren: "Aa Nei hvor velsignet." —Mente han det? —spør du-Jo-han mente det—Det er netop derfor at manden og ordene saa ofte kommer frem for min tanke. Her i nærheten av Parkside i Concordia menighet har vi en gammel hjælpeløs kone. Hun er over 80. Aldrig har jeg hørt hende knurre eller være utaknemmelig. — Altid—bare tak baade til Gud og Mennesker. —

Hvor godt og velsignet at faa møte saadanne mennesker. — Og hvorfor? **De er taknemmelige.** Tænk—om vi alle var slik—Ialfald vi, som kalder os kristne. — Hvor velsignet det vilde bli for os alle. — Vi kunde da—allerede her ha en liden forsmak paa hvad det engang skal bli hjemme hos Gud. —

Har vi da noget at takke for? Spør du. — Kjære ven — Tænk paa de 10 spedalske, som Jesus fører frem for os idag. — Ser du dem? — Sykdom men hvor slem. — Men det værste for dem, var ved at maatte forlate hjem og kjære og kjendte og leve resten av sit liv, som dyr borte fra andre mennesker — En forfærdelig stilling. — Jesus hjalp dem. — Alle blier bra igjen. — Men kun en vendte om for at takke Jesus. —

Tænk—hvor utaknemmelige de var —tænker du? Stanser du av og til og la'r tanken faa lov at arbeide. — Folk synes ofte ha det saa altfor travelt i vor tid til at tænke. — Det ser ofte ut for at man helst vil glemme alt som er alvorligt og saa bare ile fremad indtil man ikke kan mere. — Derfor al denne knur og utaknemmelighet. — Vi har gudstjenester i fleng og har anledning at samles til møter og sammenkomster omtrent saa ofte vi ønsker, takker vi? Har nogen av os fældt en taknemmelighets taare, som hin ældre kvinde, som tak til Gud? Gud vet det. —

Hvor er de ni—Spør Jesus.—

Aa—vi møter dem næsten over alt. — Aldrig et ord fra dem som tak til Gud — hellere det motsatte. — Aa—det er vondt at være slik. — Man har det ikke godt. Og saa gjør man det saa tungt og vondt for andre. Godt der findes en iblandt de ti som takker. —

Men—har vi da noget at takke for? spør du. — Ven—Tænk dig om. — Stands lidt. — Snart maa du standse i løpet—alikevel—og møte Gud. — Stands — **nu** og Tænk. —

Jesus fører frem for os de 10 spedalske. — Ved Jesu hjælp bli de renset. — Han ventet tak. — Og du synes vel han hadde ret til det. — Hvordan med dig? takker du Gud? Men jeg er frisk—sier du. — Des mere grund har du til at takke. — Det forstaar du, dersom du vil standse og tænke dig om — Tænk — har faat lov at være frisk alle disse aar medens tusinder har maattet lide sykdom og nød. — Gud har været saa velsignet god imot dig. — Du har oine at se med saa du kan beskue hans forunderlige skaberværk. — Alt det skabte vidner om Ham og hans storhet. Du har øren at høre dig frelst med—men endnu gaar du ufrelst uten tak til Gud. Du har hjem og kjære—venner og kjendte som du kan omgaaes og være sammen med. — Du har sundhet og god hilse—dagligt brød og det som trænges for dig og dine. Men—alekevel — ingen tak til Gud. — Like siden du var barn har Gud velsignet dig. — Tok dig til sit barn i den hellige daap—gav dig undervisning i sit ord—kanske et kristeligt hjem—en gudfrygted far og mor kanske Han ogsaa har velsignet dig med en troende prest og sjælesørger, som ber for dig og dine og forkynder dig Guds ord purt og rent-saa godt han kan. — Hver dag som kom og gik var Guds velsignelse ny over dig. Og tænk—endnu gaar du her uten at takke Gud. —

Hvor er de Ni—spør Jesus. — Ven hvor er du? Vet du hvor du er idag og hvor du gaar hen? Jesus ønsker saa inderlig gjerne at faa møte dig idag, ikke for at straffe og bebreide dig, men for at frelse og hjælpe dig. — Hvorfor ikke møte ham nu naar du læser disse ord? Netop nu! Husk du har ikke et eneste oieblik av tid uten det Gud gir dig av Naade.—Du tror maaske tiden er din egen.—Men det er ikke saa.—Du har ikke et eneste minut uten det som Gud gir dig. — Og snart er tiden omme—timeglasset utrundet. — Evigheten begyndt. — Hvor vil du tilbringe den? Ven har du glemt at takke Gud i de dage som gik—begynd idag—Nu. Tak ham først av alt fordi han har sparet dig indtil idag—og det tiltrods for din store utaknemmelighet. — Tak ham fordi at han altid har været god imot dig selv om du aldrig har takket ham for det. — Tak ham fordi du vet: at han ikke vil nogen synders død men at vi alle skal omvende os og leve.— Tak ham fordi han ikke vil støde nogen synder bort.—Tak ham fordi han trods al din synd er dig nær i denne stund og er villig at forlate dig al din synd og rense dig i blodet som randt paa Golgata Kors.—Ja tak ham fordi du blev hans barn i den hellige daap og at pakten endnu staar fast paa hans side-saa han endog i dette øieblik er villig at anerkjende dig som sit barn—Ja anse dig i Jesus som om du aldrig hadde syndet—Og du skal faa erfare inderst i hjertet at det er godt at takke Herren. —

Men, Hvodan? spør du. —

Lær av den fremmede Samaritan. —Han saa at Jesus hadde været god imot ham. — Og saa fik han lyst og trang til at takke ham. — Ser ikke du, kjære ven—at Gud har været god imot dig og det hele livet igjennem? Om saa, begynd idag og Tak ham—og du skal daglig faa se og erfare mere og mere av hans godhet og kjerlighet imot dig. — Bare begynd nu—saa syndig og elendig som du vet du er og tak Gud. — Gjør det ærligt og oprigtigt saa skal du faa erfare en enda større frelse end de 10 spedalske fik erfare. —

Kan man da bli et Guds barn bare bare ved at takke Gud? spør du. — Ja — jeg vaaver at si vi kan det. — Det er igrund alt vi menneske barn kan gjøre. — Hvad selve frelsen angaar saa er den færdig for enhver av os. — Jesus har sørget for den ting—alt er færdigt—alt beredt. — Om vi stræver aldrig saa haardt med omvendelse og tro og mange andre ting som vi tror skal til for at vi kan frelses—nytter det ikke det mindste. — Frelsen er færdig baade til dig og mig vi kan intet lægge til. Bare ta imot den slik som du er: uten penge og betaling. — Den er fri og uforskyldt av Naade. — Det er bare at ta imot den og saa takke Gud for den — saa er frelsen din. Ven—det samme hvem du er—Jesus har frelst dig—Det samme hvor syndig du er—og hvor utaknemmelig du har været i alle de aar som svandt — Du er frelst — Jesus døde for **dig** — Din synd er sonet for—alt betalt. — Det er bare dette ene, begynd i sandhet at takke ham—begynd nu. Gjør du det—saa vil Jesu Aand vidne i dit hjerte at du er et sandt Guds barn.—Da skal du i sandhet faa erfare det er godt at takke Herren. — Hver dag vil du takke ham fordi du føler trang til det og naar saa livsdagen er tilende vil du længes hjem til Gud. — Til faderhuset med de mange rummene. — Og din længsel skal ikke være forjæves ti Jesus har allerede beredt et sted for dig—**dit** rum er færdigt —alt beredt—bare at komme hjem—hjem til Gud.—Og derhjemme skal vi møte bare taknemmelige mennesker. — Tænk du — ingen som knurrer og finder feil—bare folk som takker Gud og gjør det av sande oprigtige hjerter. Paulus hadde anledning og se lidt av den herlighet hjemme hos Gud. Og han sier at det er ikke opkommet i noget menneskes hjerte. — Det som Gud har beredt sine taknemmelige børn. — Og Johannes, vet vi—saa en skare som ingen kunde tælle—hjemme hos Gud. — Hvad hjorde saa denne store skare? Jo—de lovede Gud—med andre ord—de takket Gud. — Ven—skal du bli med der? Eller vil du gaa der hvor ormen aldrig dør—og ilden aldrig slukner? Det beror alt paa dig selv. — **Om du vil eller ikke vil. — Gud vil** du skal komme hjem—ti han elsker dig — Frelsen er færdig — for dig. Jesus spørger fremdeles — hvor er de Ni? Er du iblandt dem? Da riv dig løs—og slaa følge med den fremmede samaritan til Jesus—Han venter dig.—Bare kom og tak ham av et oprigtigt hjerte — Og du er frelst — a tank frelst — Amen.

Klogskap i forvaltningen av jordiske midler

Luk: 16, 1—9.

a v

Pastor N. A. Bjelde.

Denne lignelse lægger vægt især paa de sidste ord: "Gjør eder venner ved len urette Mammon!"

Begyndelsen lærer os at vi maa gjøre regnskap for vor husholdning. Vi vet saa vel, at vi skal ikke være her tilhuse bestandigt. —

Til hvert eneste menneske paa denne jord, vil der tidligere eller senere lyde". Gjør regnskap for din husholdning; ti du skal ikke længere forestaa huset!

Naar dette kommer til den enkelte blir der alvor. Mange famler rundt og spør: "Hvad skal jeg gjøre efterdi min herre tager husholdningen fra mig?" Den utro husholder benyttet den tid han endnu hadde til sin raadighet, som husholder, til sin fordel—Det betroede gods benyttede han nu at skaffe sig venner med. Hans venner vilde paa den maate ta ham i sine huse, naar han var färdig med husholdningen.

Den ene av skyldnerne blev eftergivet 50 fade olje. Den anden 20 maader hvede for aaret. Denne kontrakt varte rimeligvis for levetiden. Vi forstaar derfor, at det kunde bli nok saa meget. Slik kjøpte denne mand sig venner med den urette mammon. Fremgangsmaaten var jo uretfærdig og svigefuld; men i "sin slagt," var manden klok. Meningen er altsaa at som et ugudeligt verdens mennesske handler han kolkt.

Det er ydmygende for Jesu desiple at maatte høre denne bebreidelse: "Denne verdens børn er klokere end lysets børn i sin slegt!

Hvad vil nu Jesus at hans desiple skal gjøre?

Han sier: "Gjør eder venner med den urette mammon, at de, naar I skilles herfra skal modtage eder i de evige boliger."

Man hører jo saa ofte: Ingen kan kjøpe sig ind i himmelen. Penge og gods hører jo jorden til. Man har ikke bruk for dette i evigheten. Gode gjerninger kan ikke frelse mig. Dette er jo alt sammen vist og sandt i alle maater.

Frelsen er i ingen anden end i Jesus Kristus for den som har ham, har livet. Der er ikke salighet i nogen anden. Jesus taler dog her til sine desiple. Det er til dem som er frelste, han her taler. De troende maa dog vise sin tro ved sine gjerninger. Deres liv maa altid have evigheten for øie. Med vort gods og vore penge maa vi, og bør vi, gjøre gode gjerninger. Først og fremst har vi pligt overfor vore nærmeste, vor famelie, vore gamle forældre.

Jeg vet at her blir megen synd begaat. Det 4de bud blir ofte skammeligt overtraadt. Tidsaanden smitter. Man raaber paa frihet; eller man har ikke raad at hjælpe sine egne gamle forældre. De samme saakaldte "kristne" har raad til mangt og meget for sig selv. De sparer ikke da. Eller la os se paa menigheterne, hvordan endel av dem steller sig. En utstaaende menighet sendte engang 2 av sine gamle til fattighuset. Man bad saa farvel med disse gamle. Nogen av dem sa: "Maa nu Gud være med eder og hjælpe eder den tid i maatte ha igjen her paa jorden." Menigheten vilde intet gjøre. Var dette at gjøre sig venner ved den urette mammon? "Den som karrigen saar, skal karrigen høste." Paa en slik maate stænger man velsignelsen bort fra sig. For en tid tilbake læste jeg et stykke, jeg tror det var i "Lutheraneren." En mand skrev: "Vi er 3 farmere som bor nær hinanden." Alle av os var fattige—Aarene gik og det blev ikke bedre. Jeg besluttede: "Efter denne tid vil jeg begynde at gi til Guds rikes sak. Dette mit løfte holdt jeg. Saa begyndte velsignelsen. Nu er jeg "well off" og mine naboer, som ikke har "raad, at gi er like fattige som før." Gi saa skal eder gives! Jesus lover dog mere end velsignelse i dette liv. "Gjør eder venner med den urette mammon, at de kan anamme eder i de evige boliger." Er dette muligt? sier du. Ja vist, vore gjerninger skal følge med os. De gjøre skyldige midler hører Herren til. Vi er bare husholdere. Aa, hvor der er rigelig anledning at skaffe sig venner for evigheten. "Det som I har gjort med en av disse mine brødre, har I gjort med mig-vil Jesus i, naar vi møter ham. Nogen sier, at det er vanskeligt at vite, hvem man skal gi til. Mange er maaske ikke værdige trængende. Sandt nok og dog, det er saligere at gi ind at tage. Venner, her er meget som jeg gjerne vil faa si til mig selv og eder: La os bruke vore midler at fremme Guds rikes sak, da vil vi vinde os venner for evigheten.

HYRDEN

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Mangel paa rum maa en del skrivelser ligge over til næste nummer. Haaber indsenderne vil være overbærende.

* * *

Abonnenter for Hyrden. Vil gjøre læserne opmerksom paa hvad past. B. O. Lokensgaard, "Business Manager" for Hyrden, skriver. Der omgaaes med planer om at gjøre en kraftig antrængelse nu ihøst at faa samle abonnenter paa bladet. Haaber det blir villighet til at sætte planmæssigt arbeide igang.

* * *

Past. Bjeldes betragtning i dette nummer var oprindelig tænkt som præken for August numret; men da raporten fra Aarsmøtet i Camrose blev git saa passet det godt samtidig at indta præken past. J. J. Akre holdt ved aarsmøtet. Da vi nu holder paa med indsamlingen til "Budgetet" bad jeg past. Bjelde om at faa hans betragtning ind i dette nummer. Læserne gjør vel i at lægge sig paa hjerte hvad Bjelde skriver og la samme komme frem i handling.

* * *

I dette nummer kommer et par indlæg som svar til min "jeremiade" (past. Marken) i forrige nummer om Kirkemøtet i Camrose. Et ifra past. Marken og et fra Prof. Bergsagel. Skal ikke bebyrde læserne med nogen "jeremiade" denne gang. Det skal altsaa være svar paa mit spøgsmaal saalydende: "Hvad bevæget eller hvad laa til grund for komiteens handling?" Hvad svar gives paa det spørgsmaal? Svar: "Komiteen hadde paa tale flere prester baade inden og utenom distrektet. Men inden—om distrektet kunne ikke komiteen bli enig om nogen, som **dem var sikker paa vilde være skikket for det embede."** O. J. Marken.

(Det staar daarligt til med prestestanden i Canada ja saa daarligt at selv om formands valget var bare paa to aar saa kunde det ikke resikeres. At vælge nogen av prestene inden dist. — Red.)

Prof. Bergsagel svarer: "Jeg vet ikke. Det var kanske daarlig bevendt med vor handlings bevægelse eller grundlæggelse; men vor hensigt var at nominere en dygtig mand som distrektet kunde enes om at vælge. Om han tilhørte ett distrikt eller alle distrikter var os likegyldig." (Altsaa ga en god dag i hvad distrektets konstitution sier. Red.) Det er frit for adre at uttale sig om denne sak. Skal ikke si mer just nu. —U.

Rimeligvis er den tid nær, da der bare vil bli sande kristne, som maa opholde og drive alt kristeligt og kirkeligt arbeide. Der er mange allerede som motarbeider og nedriver paa hedningemissions arbeide f. eks. Mange slaar om sig og sier: "Vi har mere en nok hedninger her hjemme, arbeid her saa er det nok." Eller: "Bruk pengene her hjemme; la hedningerne i fred." Til slik tale svarer Jesus med myndighet: "Gaa ut i alverden og prædik evangelium for al skabning o.s.v." Kan nogen kristne vove at motsige ham, som har al magt i himmelen og paa jorden? Tør du møte ham, naar du i ord og gjerning har været ulydig mot hans befaling? Nylig læste jeg et stykke i "Skandinaven" fra en av vore missionærer paa Madagaskar. Det var et vældigt nødraap fra denne ø. Det lød: "Kom og hjælp os med arbeidere og midler!" Her er gylden anledning at skaffe sig venner ved den urette mammon. Hedningen dør uten haap. Du vet hvad en sjæl er værd. Til sine troende har Vorherre betroet, sin største rikssak, hedningemissionen. Skal vi staa kolde og likegyldige. — Er det virkelig saa, at kjærligheten er blit kold hos mange kristne for hedningernes frelse? Hvis det er saa, bør vi gjøre bod og bedring. Tænk omtrint det halve av menneskeheten er endnu hedninger. Fortiden er der vækkelse baade i Kina og paa Madagaskar. Det lønner sig dette arbeide baade for tid og evighet. — En anden stor rikssak er indremissionen. Canada er en stor indremissions mark. Arbeidet er saavidt begyndt her oppe. Vi prøver at finde vort folk og andre og vinde dem for vor konge, Jesus Kristus. Vi har en tridje og fjerde rikssak barmhjertigheds arbeidet og de kristelige Skoler. Verdslige skoler er her nok av. Man kappes om at lære sine barn verdslig kundskap. Dette er godt og vel for tiden. Der er dog en anden kundskap, som rækker ut over tiden og ind i evigheten. Kristendomskundskap heter den. Skal denne kundskap bli en saga blot om en tid? I sandhet det ser ikke lyst ut. Nogen sier: Søndagsskolen, konfirmations undervisningen skal greie den sak. — Ja venner, det er en hjælp; eller la os si en nødhjælp. Det er dog ikke nok. Vore gamle forældre indprintet børnene kristendoms kundskap. De holdt religions skole. Var de feil i dette? Nei, vi maa tilbake til de gamle stier. Her er grundvolden. Her er rikelig anledning for alle sammen av os at vinde os venner for evigheten. Bare læg merke til, hvordan sæden kan spire. Ligesom den forlorne søn kan mangen en komme tilbake til faderhuset. Det kan ofte tage lang tid — ja en menneske alder somme tider. Ordet skal dog utrette, hvad det er sat til at gjøre. — La du ikke merke til mange av de døende soldater under verdenskrigen? Sæden hadde ligget der længe. Nu da døden grinet dem imøte begyndte sæden at spire. Budene og bønnerne og artiklerne, som de hadde lært dukker frem. Far's og mor's formaninger og bønner kom—nu i erindringen. Bønnen som de hadde læst paa mor's fang, det hellige fadervor, stammet de nu frem. En sidste anstrengelse og testamentet er skrevet: "Hils far og mor, at jeg dør i troen paa min Frelser!" Ser du frugten av hvad de læste som smaabarn. Det lønner sig. — Gud har git os midler, daapen og ordet. La os lære formane og bruke de aandelige midler han har git os. La os da heller ikke glemme, at det er den samme Gud, som har betroet os de jordiske midler. Guds løfte er, at den som er tro i det lille skal engang sættes over meget. La os samle os skatte i de evige boliger. Ingen kan ta disse fra os. Amen.

"Kirkemøtet i Camrose."

Under disse ord kommer den ærede redaktør for Hyrden med en lang "jeremiade" over aarsmøtet i Camrose. Han sier blandt andet: "Endel forretningssaker blev utført paa en slik maate at det kastet en sky og uvishet over sindene i den grad at man forlot møtet med følelse av den allerstørste skuffelse." (Noiagtig slik som det staar at læse i Hyrden.)

For vort kirkefolk, som ikke var ved møtet, maa dette høres sørgelig ut. Men de som var ved møtet kan bevidne, at der gjennem hele møtet hersket den bedste forstaaelse og en broderlig Aand. Var det nogen som forlot møtet "med den allerstørste skuffelse," saa var det ikke møtets skyld, men det var deres egen skyld. Hvad aarsaken var til disse's "skuffelse," har jeg min egen mening om, som jeg ikke vil nævne her.

Nu ja, det er nu den saakalte nominationskomiteen som faar dugelig paapakning og stryk. Ska vi se efter, saa var vist ikke komiteen saa aldeles utav veien. Først vil jeg la vort kirkefolk vite, at komiteen gik til arbeidet med bøn til Gud. Alle ni medlemmer tok del i bønnen. Komiteen hadde paa tale flere prester baade inden og utenom distriktet. Men inden — om distriktet kunne ikke komiteen bli enig om nogen, som dem var sikker paa vilde være skikket for det vigtige embede. — Saa gik komiteen utenom—"over bekken"—og nominerte en mand, som er vel kjendt i vort hele samfund, ja i Canada med. Med haap mot haap nominertes enstemmig Dr. Bergsaker. Han var jo ogsaa ved møtet, saa han kunne gi svar med en gang. Komiteen viste jo at forsamlingen hadde ret til at nominere nogen andre fra gulvet, "Det blev ogsaa gjort." Forsamlingen fik da anledning til at stemme med sedler. Resultatet kjender nu alle til.

Det bør ogsaa nævnes, at past. Lavik var sterkt paa tale i komiteen, som manden den burde nominere for formandsembedet. Dr. Lavik var manden komiteen var mest inde for, men han var jo ikke ved møtet, saa han kunde gi svar med engang. Men da Dr. Bergsaker ikke antok stillingen blev Dr. Lavik foreslaat og enstemmig valgt. Det er hele Canada's distrikt's ønske at faa Lavik tilbake som formand.

O. J. Marken.
(Medlem paa komiteen.)

FORMANDSVALGET I CANADA DISTRIKT

Svar fra nominationskomiteens sekretær.

I Hyrdens august nummer fremkommer redaktøren med en skarp kritik over fremgangsmaaten under formandsvalget ved kirkens aarsmøte i Camrose sidste juli. Redaktøren hævder at den norsk lutherske kirkes ret blev krenket og at konstitutionen blev "omgaaet" med det resultat "at det kastet en sky og uvisshet over sindene i den grad at man forlot møtet med følelse av den allerstørste skuffelse."

Ansvaret for dette sørgelige resultat lægger saa redaktøren paa nominationskomiteen og utfordrer dens formand eller sekretær at komme med en redegjørelse for komiteens handling. Denne komite, sier redaktøren, "bemyndiget sig selv at opstille kandidat, utenom distriktet, uten mandat fra aarsmøtet." Og da komiteen videre fandt paa at opstille en saa agtet og dygtig mand — blev det ogsaa derved tillavet en mundkurve saa ingen hadde mot at si noget. Det vilde jo ha været uopdrageligt at protestere under et saadant forhold." Paa det vis kom det stora flertal i skade for at stemme paa den opstillede kandidat uten at de "i principet var inde for at vælge formanl utenom distriktet."

Naar jeg nu efterkommer redaktørens opfordring og forsøker at fremstille komiteens syn paa saken saa er jeg mig vel bevist at jeg maa skrive paa egen regning da komiteen jo blev opløst ved aarsmøtets slut. Saalænge aarsmøtet er konstituret har det ret at bestemme hvad hver komite skal gjøre og ikke gjøre. Men saa snart komiteens arbeide er godkjendt av aarsmøtet er den fri for videre ansvar. Det er derfor uparlamentarisk at kritisere en instillingskomite efter aarsmøtets slut. Det er med disse komiteer som med andre uskikkelige barn; mor selv kan nok skjenle paa dem, men kommer der uord fra utenforstaaende, da tar hun dem gjerne i forsvar.

Naar pastor Urness videre forlanger at "det spørsmaal (nemlig om 'at vælge formand utenom distriktet') burde komiteen først ha lagt frem for møtet uten at nævne nogen kandidat," saa kan jeg kun svare at det kunde ikke komiteen godt gjøre saalænge den ikke var opmerksom paa nogen konstitutionsvanskelighet i dens indstilling. Komiteen foretok intet i saken før den fik mandat fra aarsmøtet at nominere formand. Dersom komiteens indstilling var lovstridig maatte den jo forkastes selv om hver eneste en stemte for den. Man avgjør jo ikke konstitutions tvistigheter ved avstemning. Der var god tid efter komiteens indstilling, før valget at bringe konstitutionsspørsmaalet paa bane, og der var lovlærde mænd iblandt os som kunde gi retledning. Hr. Urness burde ogsaa betænke at den mand som senere blev vaglt til formand er ogsaa 'utenom distriktet,' og han blev nomineret i aapent møte av aarsmøtets sekretær og enstemmig valgt. Efter at aarsmøtet to ganger enstemmig har valgt en prest bosat utenfor distriktet til formand saa høver det sig daarlig at komme med løse paastande om at det var en viss "hensigt som komiteen vilde opnaa ved sin handling, — at der var ugler i mosen," — og at der var "underfundighet" som det maatte bli slut med. Slike uttryk tjener heller ikke til at "bringe enighet og god forstaaelse iblandt os."

Komiteen var sig sit ansvar overfor aarsmøtet og overfor Gud bevist. Den tok sig god tid til forhandling og til bøn. Sent vil komiteens medlemmer glemme møtet fredags morgen. Det utartet sig væsentlig til et bønnemøte hvor hvert medlem indskjøt sin sak for Gud og bad om hans retledning. Dette med ugler i mosen er helt uretferdig mot komiteen, og var jeg pastor Urness saa vilde jeg rette paa det.

Redaktøren spør, "hvad bevæget eller laa til grund for komiteens handling?" Jeg vet ikke. Det var kanske daarlig bevendt med vor handlings bevægelse eller grundlæggelse; men vor hensigt var at nominere en dygtig mand som distriktet kunde enes om at vælge. Om han tilhørte ett distrikt eller alle distrikter var os likegyldig. Ingen av os sa "ja og amen til den hovmodige uttalelse"; heller ikke var nogen av os av den formening at "vi er umyndige og maa staa under formynderskap". Nei, vi er sjølvstyrne nok i Den norsk lutherske kirke i Canada, for det meste, da. Det er bare paa det financielle omraade at vi har en tilbøielighet til at ville staa under formynderskap.

K. Bergsagel.

Fra Arbeidsmarken Vor.

Menigheten i Swift Current kreds, indbyler Dist. Evangelister: Haugen og Nyheim, til mindst en maaneds møter, i høst.

* * *

Et Bibel kursus for Swift Current kreds for en maaneds tid, plan lægges, av den komite som er valgt for at ordne med den sak.

K. O. Kandal.

* * *

Den 25de Aug. hadde jeg konfirmation i Holden kirke. Der var da 16 unge som gjentok sit daabsløfte. Den rummelige kirke var vel fyldt av andagtige tilhørere. Det var i sandhet en hoitids dag. Om eftermeddag var der Altergangs Gudstjeneste og mange nøt dette hellige maaltid.—Bjelde.

* * *

Torges Olson.

En av de gamle settlere i Melfort strøket i Saskatchewan, Canada, døde den 27de August 1935 i sit hjem nær Lenvale, Sask.

Han var født i Norge i 1865 av Jakob og Gina Olson. Han utvandret med sine forældre fra Norge og bosatte sig i Daar Country Wis. I 1890 indgik han i egteskap med Inga Marie Hanson. I 1905 flyttet de til Canada og bosatte sig nord fra Melfort. Han efterleves av hustru, og ni barn. Mrs. Anderson, Mrs. Lendskog, Irvin, Victor, Mrs. Rush, Arvid, Mrs. Dalke, Marvin og Marion. En datter Milly døde i 1918. To brødre Ole og Jørgen lever ved Lenvale, Sask. Torger Olson var medlem av Melfort Creek Menighet, og hviler paa menighetens gravplads. Past. A. M. Vinge forettet begravelsen.

TO THE MEMBERS AND DELEGATES OF THE CANADA DISTRICT

Grace and Peace,

I am very grateful to you for the very great confidence shown me when you yesterday elected me president of your district. It is needless to say that it was unexpected and entirely undeserved. Canada is a great country, and a coming country, a country with many great resources and wonderful possibilities for future development. It is a youthful and a growing nation. I am certain that Canada has under God a very promising field and future for the Lutheran Church and probably not the least for our Church, provided we as a church, as a district, pastors anl laity have the vision of Jesus Christ, realize our opportunities, our responsibilities and are willing to give our full measure of devotion to the cause of the kingdom. According to the census there are hundreds of thousands of Lutherans in Canada that are not inside the Lutheran fold and evidently millions of people that do not belong to any church. Therefore Canada must constitute a very promising field for our Church, but it means hard and strenuous work on our part, it means a tremendous task.

A call to be president of this district is a very serious and responsible thing. It is not easy to make a decision in a matter like this. I have given the call a very serious and prayerful consideration the brief time alloted. I spent a practically sleepless night.

But I feel also that my present work in the service of the entire Church is of great importance and demands wholehearted consecration and devotion and every ounce of energy that a man can muster. It is the work of the Lord. I was president of the South Dakota District for many years. I must say that I enjoyed the work even though often difficult. The pastors and the people of the S. Dakota District were very good to me. They showed many evidences of kindness and good-will. Then a call came from the Church in 1928 to the present position. After long and serious consideration I declined the call and felt that it was the Lord's will that I should continue as the president of the District. Three years later in 1931 this call came again from the Church urging me most earnestly to accept it and I did. The South Dakota District at its convention in 1931 pleaded with me most earnestly and unanimously to remain with them and I had every reason to believe that it was seriously meant. But inspite of all this I left the District and entered upon my present work. It is some over three years now since this happened, and it has taken nearly that long to find oneself in this work, to get acquainted. A person feel that he has just fairly begun. It is probably not the most pleasant work in the Church. It is a hard work and there is no limit to it. But it requires just as much time and intensity in the work of the Lord as in anything else in the Church.

Even though I can point to many mistakes and many shortcomings, and even though my efforts have been feeble and I have not by far accomplished as I should for the Church in this responsible work, I have had no indication so far from the Church that they would like to have me quite and try to do something else. The opposite has been the case if I understand things rigthly. They have assured me of their cooperation. Resolutions have been passed by the Board of Trustees, by the Church Councils, and by other groups, by Districts at their Conventions endorsing the work and pledging their wholehearted support and cooperation. I have received hundreds of letters from pastors and lay people from all over the Church expressing their best wishes, good-will and support.

My friends and brethren of the Canada District do you think it will be right and fair under these conditions and after this brief time of service to walk out of all this? I have come to the conclusion, therefore, that I cannot accept the call extented by you. It hurts me much to say this when you have shown me such great confidence, **but I cannot do otherwise.**

I have a feeling too that I ought to be younger to enter upon, not a new work as I have had experiences as a District president, but to enter upon this new field under somewhat new conditions, and upon this tremendous task.

I wish to thank you again most heartily for your confidence and good-will. Jeg føler ofte, at mit arbeide er meget skrøbeligt, saa skrøbeligt at jeg ville like at gjemme mig bort. Det er sant jeg er taknemmelig til Gud, for anledning til arbeide i hans rike og i hans magt for helse, evne og naade til at gjøre hans gjerning.

May the Lord bless you all richly, pastors and delegates in your work. May He guide you in your deliberations and in your selection. You need an able man, a strong, a consecrated, a hardworking man, much more so than I am. Many thanks.

—A. J. Bergsaker.

THE CANADIAN LUTHERAN BIBLE INSTITUTE AT CAMROSE, ALBERTA OPENS THE FALL TERM NOVEMBER THE TENTH.

Our Lutheran Church needs schools. Academies, Bible Institutes and at least one Hnudred per cent fundamentalist christian colleges, and the Seminary. These are imparative.

Those of our people who first settled in Canada came mostly for the purpose of establishing homes for themselves and children.

It was not an easy matter to start in an open country, and still worse in timber lands. When children grew up they were needed to prepare the land by grubbing and dynamiting. This took time, thought and energy. But there were also many who had an awakened mind for the good part which could not be taken away for them and posterity.

The mother church in United States, and also across the seas made contact with these spiritually minded people and sent pastors with the **Word of God.** Lutheran laymen made visits, especially among the Norwegians.

THE MAIN ACTIVITIES of these men were to gather the people into congregations and convert the unconverted. The pastors were few and distance were great, as it is difficult to colonize some of the nationalities. They had to travel Hundreds of miles, poorly equipped, with difficult pathways. This gave little time for caring for the youth, although they were not wholy neglected. There are and have been those who have been less conscious of childrens instruction in the "TRUTH." Public school terms were short in the early days, therefore they could have more time for christian instruction. But the early setlers did not realize the danger of either the corrupted secular higher education, or of the avalanches of sectarianism and rationalism. Because of the great neglect of the christian instruction our people have become spoils for the evil forces.

"The Lutheran Church a Foreign Church?"

The great majority of the lutherans are not English. They were from different parts of the Continantal Europe. They used their mother-tongue and had pastors and teachers from their father-land. The children soon became americanized, and the language of the land became the language of their hearts. They spoke, ate, worked, and dreamt in english. Therefore they looked favorably to those who used that language, ad fell for the various religious thoughts outside of our Lutheran Church, while the parents in their innocency thought "I and my house we will always remain faithfull to the Lutheran Church." The Lutheran Church could have been much stronger to day if the Germans and Sweeds in the East had opened the door for the language of the land. It is too well known that where there once were strong Lutheran churches in Pensylvania it is of utmost difficulty now to find a trace of them," O. M. Nordlie. The youth were swallowed up by the English speaking reformed churches.

Public school terms ten month.

In Canada the public school terms have been extended to ten months, with a very heavy curriculum. I have been told by the late registrar of the Alberta Province that they still ad here to the old time scholasticism. If any member of the legislature would propose shorter terms in order that church could have better and more time for christian instruction, no doubt he would be considered to be a fanatic and an enimy to progressive enlightenment. "Let the church get along as best it can. State can not afford to give any concessions to the Church." Christianity is not considered by the state to play any important party in the progress and "liberty" of the nation. This makes it difficult in our day to give our children a thorough christian education. And many parents are so afraid that the religious instruction shall take up too much time for the child, that they may fail in the provincial examination. The pastor is soon reminded of this and to expect as little as posibly of the children and use as little time for the preparation for confirmation as possibly.

There were parochial schools in the congregations in former years, but in later years it has dwindled down to a small fraction. The slogan is: "There is too much school."

There seem to be a longing in the people to day for Biblical knowledge. Perhaps the many different opinions have helped to awaken this desire to know for cirtainty what to believe. As there are so many voices which cry: "Here is Christ and there is Christ," a greater anxiety has also been awakened in the hearts of the pastors for the safety of the flock, and given momentum to Bible teaching in the congregations. But we are plenty late in discovering the plight of ignorance and uncirtainty of our people. The sects have made ample provisions to take advantage of this condition. They have taken our people out of the imaginative stongholds, the churches, and made them believe many and strang things foreign to the TRUTH.

Many of our people was and are in the air as to doctrins.

These are some of the strong reasons for a Bible School in Canada. And many have had such an institution in mind for many years. But it would be well if some of that spirit of David and Christ was in us which John describes in these words: "THE ZEAL OF THINE HOUSE HATH EATEN ME UP." Several young people were converted in this community about three years ago. Now a new and stronger desire was awakened for the WORD OF GOD. The baptists and other branches of the reformed church had opened Bible schools in various places. These were now at work to make proselites among these young people. They have gained not a few whom they have collored and converted to their faith. This gave impetous to the thoughts of a Bible school; which resulted in our Bible school at Camrose. Rev. Paul Nyholm of the United Lutheran Church was the dean for two years with Rev. G. M. Trygstad assistant teacher; Trygstad served as dean the last year. These men worked faithfully among the students, and surprisingly many students have availed them selves of the oppertunity afforded them in the Institute. We realized a blessed growth in their christian life.

Rev. Amund Tveit of Edberg, Alta. has very ably presided over the asociation since its organization. He will receive correspandence regarding the school. A report on "WEEKDAY RELIGIOUS EDUCATION" edited by Henry T. Cope, General Secretary of the Religious Education Association in U. S. gives this report: "Investigations disclose that probably three fourths of the children of school age 6—18 are without any systematic religious training; for three fourths of our population under education, religion is an unrecognized factor in their lives. Again, for the one fourth who are counted as having formal religious instruction only pitiably inadequate provisions are made. The rights of children have been shamefully neglected. What was due them, the state could not fully give, because of its civic limitations; and the church did not give, because its adultmindedness."

Is it much better in Canada?

I will repeat the unpopular thing of Luther: "The higher schools of learning are gateways to hell." These institutions are working hard to eradicate God consciousness out of the minds and hearts of our school youth. "God and eternity and retribution in eternity for what we do in this life belongs only to a darkened age; such ideas does not belong to a mature mind." We do not say that such is the case with our church schools. No we need more of them, and with an Hundred per cent Fundamentalism. A university man by the name of Dan Gilbert with the collaboration of students from several Universities in U. S. has written a book which are against the christian doctrins are also used in some of our church schools. I will just refere to some quotations in this book. There is a statement by Giovani Papini in "LIFE OF CHRIST": "For five Hundred years those who call themselves "Free-Spirits" have been trying disperately to kill Jesus a second time in the hearts of men." Dr. F. P. Wollner, associate professor of education in the University of California, at Los Angeles, writes in the Los Angeles times August 26th 1934: "ONE REASON WHY AMERICANS SUFFER FROM SO MANY FADS AND ISMS THAT ARE NOT IN HARMONY WITH THE CONSTITUTION IS THAT WE LET COLLEGE PROFESSORS TEACH COMMUNISTIC DOCTRINS. WE HAVE FAR TOO MANY COMMUNIST TEACHERS ON OUR FALCULTIES AND IN OUR PUBLIC SCHOOLS. WE SHOULD KICK THEM OUT WITHOUT ARGUMENT OR DELAY." It is selfevident that when a text book which is used in a school is evolutionistic and atheistic, that even a christian teacher is liable to be collored and liberal both in views and practice. It is not the "One Fourth" of the population that takes upon themselves to become leaders in the land, but the embitious "Three Fourths," who have nothing to do with christianity. How can we expect anything but injustice, suppression, and graft, and selfishness. Indeed we need numerous christian academies both in the states and Canada, and Bible Institutes to prevent and offset these evil influenses.

In this large country of Canada, our church have only two academies one at Outlook, Sask., and one at Camrose, Alta., and a Bible school in the later place. We should have at least one more academy. We are glad that Outlook College is able to give credit in the sophomore year, and we shall be glad to recommend it to those who finish the first year college at Camrose. Our prayer is that God will send many worthy students to our schools, and that our schools will be a blessing to the youth as they have been in former years. Let us as parents not forget that the relation of our children to Christianity rests to a great extent with us at the present time. We need therefore to redeem the time, press forward and make all sacrifices in order our posterity may know in Whom and what to believe. Your Coworker in Christ for the youth. —Nels Carlson.

SHALL WE SUCCEED?

For some time now "Hyrden" has faced a debt which it owes the former editor, Rev. K. O. Kandal. Because of the expense of printing the paper prior to 1934, funds were never available with which to pay this debt. Those who have been in direct contact with the publishing of the paper have felt great concern over these conditions. But now we are beginning to see the possibility of clearing our beloved paper of all its debt and placing it on a better financial basis.

Shall we succeed? What we do must be done quickly. It must be done NOW. At our District meeting in Camrose we were told that if "Hyrden" could pay 50% this fall then the other 50% would be canceled. That means a saving for our paper of five hundred dollars. Action now will be gain for "Hyrden."

Shall we succeed? The answer lies with you, dear reader. Six hundred subscriptions at fifty cents a year will increase the funds at hand so that we shall be able to pay the debt. Is this impossible? Yes if each reader comes to our assistance and shoulders a part of the responsibility. If each reader would secure one new subscriber our goal would be reached. But many of us can do more than that. Six hundred new subscriptions would double our present mailing list. It would bring a Christian paper into twice as many homes. It would carry information about our beloved Church to many more people, thereby awakening greater interest.

Shall we succeed? This appeal is sent to you, pastors, members and friends of our Church. Begin today and continue until the task is finished. We can and shall succeed if all join efforts NOW.

— B. O. Lokensgard, Bus. Mgr.

Our Sunday School.

The first Sunday School was started by an Englishman named Robert Raikes. He started it in the year 1780 at the age of 45 years. He published the announcements of his school in a London newspaper. When people read this it caused a great stir in England and soon there were many schools throughout the country.

In the Sunday Schools of our Norwegian Lutheran Church in America in 1933 there were 145,268 English scholars and 2,652 Norwegian, together making 147,920 scholars. If our church were to arrange for one hour services for these children to be held in a church with 3,000 seats, 49 services would have to be held. If these services were held one after the other it would take two days and two nights with two extra hours. If they were held every Sunday it would

take a whole year with two Sundays lacking. If services for the Sunday School teachers which are 16,669 in number were to be held in a church with 3,000 seats it would take six Sundays.

Last year in the Concordia Sunday School there were 35 scholars and this year it has increased to 37. The aim of all the Sunday Schools is to bring each pupil to an intelligent acceptance of Christ as our Savior from sin, death and Satan's power and to make Him the Master of our life.

It is necessary to learn sacred truths in youth because then is the time when we learn easiest. If we are grounded in these truths which we learn in youth we will know better how to work against what is wrong and strive for what is god. It will also help us to decide what is right and what is wrong, because, if we had not learned what we do at Sunday School, it would be very hard to decide this problem many a time.

When we learn these things in youth they will remain with us and guide now and as we grow older. It will also help us to be prepared for the time when we shall have to leave this earth and go to a better home.

We should strive to be at Sunday School regularly and take interest in it. By going to Sunday School regularly we are building a stronger character. If we stay at home we may lose something that is specially necessary in our life for Christ.

To Parents. God has given us to your care and we wish to thank you for the loving care you have given us. Send us to Sunday School even if we sometimes don't care to go, for if we think real hard we will know that it is for our best. Do not let rain, wishing to visit or other pleasures such as ball playing hinder us from going to church or Sunday School, because some day we will realize more fully that it was for our best that you sent us to Sunday School.

Going to Sunday School is not a duty but a great and glorious privilege and like all great and good things it is free. Let it not be said of us that we have wasted this glorious privilege. —

Gladys Tunem, Cameo, Sask.
(Member of this years cofirmation class. 15 years old.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. Vinge, Editor,
Fairy Glen, Sask.

MEDITATION

"Blessed are they that have not seen, and yet have believed,"
John20:29

How strong is the snare of the things that are seen, and how necessary for God to keep us in the things that are unseen! If Peter is to walk on the water he must walk; if he is going to swim, he must swim, but he cannot do both. If the bird is going to fly it must keep away from fences and trees, and trust to its buoyant wings. But if it tries to keep within easy reach of the ground, it will make poor work of flying.

God had to bring Abraham to the end of his own strength, and to let him see that in his own body he could do nothing. He had to consider his own body as good as dead, and then take God for the whole work; and when he looked away from himself, and trusted God alone, then he became fully persuaded that what he had promised, He was able to perform. That is what God is teaching us, and He has to keep away encouraging results until we learn to trust without them, and then He loves to make His Word real in fact as well as faith. A. B. Simpson.

"I do not ask that He must prove,
His Word is true to me,
And that before I can believe
He first must let me see.
It is enough for me to know
'This true because He says 'tis so;
On His unchanging Word I'll stand
And trust till I can understand.
—E. M. Winter.

Bible Questions.

1. Where are the "beatitudes" found?
2. How many times is the word "straightway used in Gospel of St. Mark?
3. Where are the words, "for I am God and not man" found?
4. What prophet did an angel find under a juniper tree?
5. What was the name of the man whom Paul left ill at Miletus?

Correct answers to July Questions.
1. Matthew 13.
2. King Saul.
3. Two Psalms.
4. I Jno. 1:14, I. John 2:1, 12, 13 (3), 14 (2), 21, 26, 5:13.
5. A prophet's son. (No name given). No correct answers sent in.

COMMENTS

The summer season is now past and the work of the local leagues will now be planned a new for the fall and winter—or does not your local make any plans? Does it carry on just a "hit and miss" program? Are the programs devotional? Are there ways in which a greater spiritual challenge may be brought to the listeners? If the topic for September 8 is developed as outlined in the fall issue of Better Leagues, pages 138—39, there is a possibility that the program of every league can be bettered. Use the topic system and in using it bring a definite challenge of Jesus Christ.

The theme for the October topics is Education, and splendid material is found in Better Leagues. In the Circuit Convention reports in August Hyrden it will be noted that the work of Outlook College becomes a part of the Circuit Projects. Perhaps other Circuits too are making it one of the projects to support our Canadian Church Schools. The topic theme for October, properly developed, should be a real aid in accomplishing this objective of support.

Material for this page has been slow in coming in this month. Kindly send in material for the page even though you may not be definitely requested to do so. Send any constructive criticism of the page and suggestions for improvement. It is your page — make the best use of it!

WOMEN'S MISSIONARY FEDERATION

Mrs. S. B. BRUN, Editor,
Broderick, Sask.

We are re-printing the following beautiful greeting given by Missionary Nellie Dahl before the General Convention of the W. M. F.:

As missionaries returning from Madagascar, we have come some sixteen thousand miles across the world, from our work on the foreign field. From the huts of the ignorant we come here to the homes of intelligent. From our companionship with the naked and destitute, we come here into contact with soft raiment and silken attire. From a land of great want we come home to a land of great luxuries. From the twilight gloom of despair we come into the full sunlight of Christian hope and joy, into the congregation of redeemed men and women. And they ask us for a message from the foreign field.

In the three minutes allotted me, I have this brief message to bring from the Malagasy heathen adopted by our Church: O, ye who live, behold, we die!

Can you listen for a moment to the cry of a dying heathen world? See the heathen family around that still form lying there in the center of the hut, covered so significantly with the lamba? Hear them burst into lamentation and wailing over their dead! Now the heathen villagers assemble. Darkness comes on, and a large bonfire is lit in the yard to keep the spirit of the dead from returning. The children are drumming on anything that will resound, and joining in the awful shrieks of their elders. The dancing women jump and clap hands. Weird shadows against the leaping flames. Hopelessly they howl the night to its end, and begin again at cockcrow. Listen with me as I have heard the morning heathen rise before dawn, week after week, and go out into the cactus desert to weep over their dead. From the cactus plains the despairing intonation of their grief meets the day and awakens the land. In crescendo and fortissimo, with clapping of hands and beating of drums, they wail and call for their dead never to return. And sometimes you seem to hear a sound as of an insane laughter cutting through this pandemonium of noise. Is the tormentor blending his voice with the tormented?

Well may they weep and wail! Their heathen race is passing from a hopeless life to a hopeless death! Well may they mourn over the generations of heathen who before them have gone down to their graves there in the cactus desert! Well may they rise before dawn and torment themselves for the loss of those who have lived without God and died without hope, throughout the length and breadth of their land. Truly they are a people who through fear of death are all their lifetime subject to bondage.

And from this people I bring the mother Church here in the homeland the greeting: "O, ye who live, behold, we die!"

Through midnight gloom from Macedon
The cry of myriads as of one,
The voiceful silence of despair
Is eloquent in awful prayer,
The soul's exceeding bitter cry:
"O, ye who live, behold, we die!"

By other sounds the world is won
Than that which wails from Macedon.
The sound of gain is round it rolled
As men unto themselves are sold,
And cannot hear the alien cry:
"Help ye the dying, lest ye die!"

It is with great pleasur that I think back to the days of our W. M. F. convention held at Camrose, Alta. July 12—113. The bright sunshiny days and the kindness shown us in every way helped to make one feel quite-at-home and glad to be there. The pleasant class rooms in the Lutheran College in which our sessions were held where we could be comfortably seated at the desks and take down our notes, — brought back to me memories of school days.

I would like to call this a "mission convention" as it seems to be such a "mission minded" one. The theme "Go Tell" would I suppose be responsible for that to a large extent, — to having Rev. Burgess, Mrs. Stolee and Mrs. Trygstad with us, who so willingly and aptly told us of the work on the various Mission field, helped too. As they told us in words and showed us in the life of a heathen as soon as he learned to know Christ and would turn away from all that belonged to their old way of living, it was clearly shown the power that is to be found in the word of God that can work such wonder.

To be a christian seems to mean so much to them and when the missionary told about how the chinese would come to church with their explanation, Bible History, Song Book and Bible carefully tied in a handkercheif, it struck me what-a difference between them and us who live in this civilized part of the world — I wonder, do we appreciate those books as much as they do. Even tho we have learned our explanation some time ago it would do us good to learn it over again.

Bekjendtgjørelse
Mærk!

Bestillinger paa pastor H. Jenssens bok over Aabenbaringen sendes fra nu av til Rev. T. J. Langley, Birch Hills, Sask., og Money Orders eller Postal Notes for boken skrives paa Birch Hills P. O. Jeg vil be alle som kan at kjøpe boken; det vil gjøre enhver godt at læse hvad denne vækter paa Zions mure roper til os. Paa samme tid vil I ogsaa hjælpe Mrs. Jensen at betale det hun skylder for trykningen av boken og at faa lidt hjælp paa sine gamle dage. Gjør det. —Akre.

MISSIONSMØTER FOR CANADA DISTRIKT.

I de senere aar, saa har Indremissions komiteen for Distriktet, ordnet med andel missionsmøter. Ifjor høst avholdtes to saadanne peeceville, Sask., og et i Birch Hills, Sask. Det er tanken at faa ordne eller flere saadanne missionsmøter ogsaa iaar. De menigheter, som ønske at faa saadanne møter, vil være saa venlig at henvende sig til undertegnede, snarest muligt, da tiden er kort. Dem som indbyder, bør ogsaa nævne hvad tid man ønsker møtet avholdt, hvor mange dage o.s.v. — Likeledes kan man a vælge samtaleemne, om man saa ønsker. Hvis ikke, saa ordner komiteen ogsaa med det.

—K. O. Kandal.

Swift Current Kreds Indremissionsforening holder tre dage møte ved Highland mgh, Past. Markens kald. okt. 22—24. Denne mgh. ligger 10 mil nord fra Herbert. Kom til møte. Maa Herren velsigne sammenkomsten. A. B. Solberg, sekr.

Swift Current Kreds Møte holdes okt. 25—27 i Bethel mgh. Pastor Markens kald. Denne mgh. ligger nord fra Swift Current. Mere oplysninger i neste nummer av Hyrden. Velkommen til vort kredsmøte i Jesu navn.

K. O. Kandal.
G. J. Ostrem.

Luther League Convention

Swift Current Circuit Luther League meets for a Fall Convention at Zion Congregation, Kyle, Sask. Oct. 18—20. More detailed program in October issue. Make preparations to attend this convention. Let it be a great congregating of young people. The congregation promises to take care of us while we are there so come as many as can.

Ingvald Thvedt, Sec'y.

The door is surely open for mission work. There are large numbers who have yet-not-learned the name of Jesus. Quite a number of Missionaries are going out this year to the various fields. These men and women are surely filled with the greatest motive of all: the love of Jesus Christ. — There are more laborers needed and those who are willing to go shall not we take this oppertunity to help send our offering. Time is drawing near when our Mission Boxes should be collected and the money sent in. May we be filled with the love of Christ and do our share by getting our Mission boxes well filled this year. The money collected thru this source is equally divided between Foreign and Home Mission. Agnes Anderson.
Dist. Mission Box Sec.